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VOL. VI. NOVEMBER, 1909. No. 2

*ANNIVERSARY ADDRESS.

WILLIAM ROGERS RICHARDS, D. D.

THE Christian Church is under fire. Her critics are many, and they are outspoken. For the church is commonly accused of doing some things that she ought not to do, and of leaving undone nearly everything that she ought to do.

For instance, a recent article in one of our religious periodicals, the general tone of which was fairly friendly, yet contained this by way of criticism: "The church" it said, "is the place to give instruction regarding the administration of charities, the conditions of the poor, the treatment of criminals . . . the matters of public health, the administration of the schools." The article implied that none of these services have been adequately rendered yet—which many of us might admit—but the writer hardly conceals his own opinion that the rendering of such services is the church's only sufficient reason for existence; that her most flagrant delinquency has been in not doing the special work of a board of education, for instance, or of a civic reform club, or a street cleaning department, or of all. Yet if you ask your critic whether he really supposes that a church would be likely to discharge any of those practical offices as effectively as they are discharged by the societies which have been organized for those specific purposes, he will probably shake his head; which drives you to the conclusion that in his eyes the worst of all the church's offences is that she continues to burden the world with her presence, when the time has come that the world would be better off without her. Now shall we accept that conclusion? Have we come here to condole with

* Delivered in Marquand Chapel, May 31, 1909.

these young divines because they are to stand henceforth as so many more worthless cumberers of the ground? Or may we rather congratulate ourselves and them that they are going out to render their generation a sorely needed service through the ministry of the Christian Church?

Some of us stand committed to the latter alternative; but to justify ourselves in it we should like to find some function for the church in which she need have no fear of being surpassed by any of these other agencies of human betterment; some service that will always be needed by the world, but which is not likely to be rendered effectively unless by her.

Nor is it hard to name such a service. At the memorial exercises held in Boston two years ago on the occasion of the Longfellow Centenary, President Eliot is reported to have said something like this—my informant quoted from memory: "Among the benefactors of mankind the poets hold the highest place, with the single exception of the man who knows how to lift his fellows into the presence of God in prayer." There you have suggested a service that the world will always need, and which no other institution than the church is likely to render.

In looking about for some one title that might fairly cover my theme, I have been unable to find anything better than the old-fashioned term "reverence."

Reverence involves a confession of something above you, and also your habitual adjustment of yourself to it. The contrary attitude would be a denial that anything is above you; a feverish assertion that you yourself are as good as any. Some would say that this latter is the distinctive American attitude, since our accepted political axiom affirms that "all men are created equal;" which implies that any suggestion of superiority in earth or heaven is to be discouraged.

It is to be noted, however, as a token of some deeper national sentiment, that the author of that famous axiom in our Declaration of Independence has never been accepted by our people as the first American. That title has been reserved for a man of very different quality; one who was no noisy asserter of equal rights, but by birth and training more a gentleman of

the old school, a man of unswerving loyalty to duty, of incomparable dignity and reverence.

Such was the first American; and the second—second in time but not in the people's affectionate regard—was like unto him, of quite different antecedents indeed, with no slightest trace of aristocratic privilege about his birth or breeding; and yet the whole world soon learned from Lincoln's state papers that he, no less than Washington, was of the very deepest reverence of soul. It has been the sentiment of our people that only men of this reverent quality could ever hope to reach any very high level of greatness. It still remains to be determined, however, whether this shall always continue to be the sentiment of our people; or whether this reverence for duty can be crowded out by a noisier assertion of equal rights. Or let me word the question in this way—Shall American civilization continue to base itself firmly on the sense of a Kingdom of God (Christ's foundation for society), or will it now endeavor to maintain a precarious balance on some scheme of human equality; some narrower, shallower gospel of the social contract according to Jean Jacques Rousseau?

Now whatever other services may be rendered to the world by the Christian Church—and they should be many and important no doubt—its one perpetual reason for existence in the world is to help men go on answering that momentous question the right way. The sort of democracy that the church is to help men work for must have God for King, and His righteousness for its supreme law. In other words the one perpetual function of the church is to keep always alive in men's hearts the sentiment of reverence for an authority above them.

This service, however, will not always be rendered in the same way. Once, a good while ago, there came one of those "Building Eras" when for some hundreds of years the deepest reverence of the church was taking shape in marvelous forms of masonry; when, as Dr. Bushnell tells us, "it was as if the stone itself, bedded in cruciform lines of foundation, had shot up into peaks and pinnacles, and sprung its flying buttresses across in air, by some uplifted sense, or quickened aspiration." Yes, for the Gothic Cathedral breathed of mystery, and disposed to reverence, lifting men's souls toward the Most High.

But that building era came to an end a good while ago. Men build no more such churches now. You remember what Lowell tells us of his visit in Chartres; and how as his wandering brought him into the center of the little city, lifting his eyes he saw confronting him

> "The minster's vast repose,
> Silent and gray as forest-leaguered cliff
> Left inland by the ocean's slow retreat.
> It rose before me patiently remote
> From the great tides of life it breasted once,
> Hearing the noise of men as in a dream."

Not many months ago I found myself walking up and down, and back and forth, through the vast emptiness of that same ancient church; and New England Puritan though I am, I felt lonely for lack of fellow worshippers. I had the whole great church mostly to myself. It stands so remote from the tides of life it breasted once. It is not only that men cannot build such churches, they have nearly forgotten how to use them.

That Gothic spire which some devout architect had designed long ago for a reverent people to look up at that so their aspiration might be guided toward the sky over their heads, your modern tourist will twist into a pedestal for his own vanity, scrambling to the top of it that so he may look down upon the town under his feet. We have forgotten the use; for those great churches grew out of conceptions that no longer hold us in their power.

Emerson spoke for a host of contemporaries when, after extolling the beauty of the old church and the old worship, and the old creed; how

> "On my heart monastic aisles
> Fall like sweet strains or pensive smiles;"

yet he adds,

> "Not for all his faith could see
> Would I that cowled churchman be."

Why not? that is Emerson's problem. It is because that older reverence based itself so largely on ignorance. Because it shrank from anything more inquisitive than a dim religious light. It would have fled in alarm from the glaring noonday of science under which you and I have to live our lives. For we do have

to. For now that the clearer daylight has come we cannot honestly turn back into the earlier twilight or dark.

The real Problem—if one may carry the title of Emerson's poem a little further—must be how to develop and express for our modern world of scientific habit all that the old Gothic church, and whatever it stood for, expressed so well for the unreasoning Europe of the Thirteenth Century; how in a knowing age to keep men reverent still.

The problem is not an easy one. The task of the modern church does offer some peculiar difficulties which the church of an earlier day had not encountered. For ours is a scientific age, and the method of science is analysis. In order to learn how things were originally put together we have to pull them apart. But having once pulled them apart, we are often quite unable to put them together again. "Not all the King's horses" could do it, "nor all the King's men," as the nursery rhyme wisely informs us. For in the analytical process something often escapes which we have never yet been able to recover. This something is nothing else than that mysterious entity which we call life. When the scientific operation is complete, the life is gone. But that unifying, upbuilding principle of life was the very thing that had held our reverence.

And all this may be as true for the analysis of the critic as for that of the chemist. These literary treasures that a critic picks to pieces were alive once, else they would not seem worth our criticism. When I read in this old Book how Moses came back from the mount where he had been praying God "to forgive his people or else blot out his own name;" and that after such a prayer his face was shining so that men could not look at him; or when I read how David, when his three friends brought him water from the Bethlehem well at the risk of their lives, would not drink it but poured it out reverently before the Lord—I know that those stories are alive; wherever the life came from, I can feel it there. But now confront me with the fragments that remain after the critic has resolved such a living narrative into its original elements, each labeled with the proper alphabetical tag—now my heart simply refuses to respond. The experiment has all been most interesting in a way; I can even see that it may have been most useful for the extension of accurate knowledge. But

I know that I have been assisting at a post-mortem; the life has gone, and my reverence has gone with it.

Dickens has a character in one of his stories whom he has identified by one of the most felicitous of his epithets, that melancholy butler at the Veneering's who, in offering you wine, always did so with an air as if saying "You would not if you knew what it was made of." "The Analytical Chemist," Dickens always calls this gloomy personage, or "The Analytical." A prophecy, perhaps, of another kind of analysis which was to come into fashion. You yourself come up some day with a good appetite to the Scriptural banquet; but suppose the official dispenser, while with a show of hospitality he says, "A little more of this prophecy, sir?" or "Another Psalm, sir?" or "A glass of the history, sir?" always seems to be adding gloomily under his breath, "You would not if you knew what it was made of." Your hunger is not satisfied, but under that depressing suggestion your appetite is gone.

I am not finding fault with the analytical method either in literature or chemistry. We have no choice but to use it. It seems to be the only method by which creatures of our finite intelligence can hope to work our way on toward the sum of truth. I only say that it is apt to be chilling to the sense of reverence, for it is always picking to pieces and pulling down. The power that builds up is not criticism but life. And unless somehow the vital upbuilding can go on, there will soon be nothing left for your analysis to pick to pieces and pull down.

Now the Church and her ministry are concerned first of all with the life, the living consciousness of God. The one foremost task of the Church will be always to develop and express for men this living consciousness of God. And though this task may seem harder to-day than in some former ages, it should not be at all discouraging for any follower of Jesus Christ. For the reverence of Jesus was never dependent upon any particular form of outward manifestation. He showed Himself jealous, it is true, for the honor of God's ancient Temple, and indignant at any profanation of it. He showed a loyal affection for all the time-honored institutions of Hebrew worship. But Jesus never looked to any of these things as furnishing the chief material for reverence. Rather it was to the spiritual nature of man

himself as a child of God; to his responsiveness to the voice of duty; to the immortal destiny to which he has been called as God's child. Jesus stands in history as the first great democrat. The vital principle of the whole theory of equal human rights on which we build our political structures was disclosed when this Son of God taught every humblest child of man that God was his Father, too. And so, though the old Temple has been thrown down, and not one stone left upon another, and though the last of the old cathedrals should some day crumble into hopeless ruin, yet so long as living men and women are left in the world, all the materials for Christian reverence will still be here ready to our hand. It is the great business of the Christian Church to see to it that those precious materials are put to use. What the ministry of the Church ought to be supplying, therefore, to balance the analytical tendencies of an age like ours, is the vital synthesis of some new prophetic intuition, or some new personal spiritual experience which makes a man aware of a living God.

The ability to render that service constitutes the one essential of a call to the Christian ministry. If any of you are able (from your first-hand knowledge—mind) to tell of anything that has claimed your reverence, and ought to claim the reverence of your fellows—it may not be much, but according to the Apostle Paul five words spoken out of this direct personal understanding have greater worth in preaching than ten thousand words of any other kind. A very little of this gift is beyond all price; but if you lack this gift altogether, one would advise you to seek some other calling than the ministry. Go into the civic reform club; or the street-cleaning department, or the board of education, or the guild of chemists, or some other agency of human betterment. If you are to preach, you must be able to make men aware of something above them to revere.

The homiletic habit grows upon anyone who has been at it for thirty years or so; and now that I have this company of prospective preachers where they cannot get away from me, I am constrained to offer just a word or two of counsel. Whatever faculty of reverence you possess, do make the most of it; guard it as sacredly as you know how, for it is your one most precious professional asset as a minister.

And moreover pray for a very sensitive sympathy with all manifestations of this same sentiment among your neighbors. For I am afraid the man in the pulpit has not always shown such sympathy with other people's manifestations of reverence when they differed from his own. I am afraid sometimes wilfully or ignorantly he has wounded some of the holiest sensibilities of his own hearers.

You have heard preachers complain of the irreverence of certain choirs during the preaching of their sermon. But for myself I have often been far more disturbed by the stupid irreverence of certain preachers during the singing of God's praise. Let not the man who is guilty of such offence or any other like it, think that he will ever be able to render me what Dr. Eliot calls "the highest service of lifting my soul into the presence of God." Let me repeat then this word of counsel, that your one most valuable asset, as a Christian minister, is the ability to feel reverence; and a sensitive sympathy with all manifestations of the like feeling among your neighbors.

I have said that reverence involves a vivid sense of something above you, which means, of course, that you yourself are not at the top. Humility goes with it, therefore, and often conviction of sin. One of the most essential qualifications for the minister is a proper conviction of sin. But not all kinds of conviction of sin are proper for him.

The ancient Pharisee had a very vivid and circumstantial conviction of sins—but it was other people's sins, including the Publican's sins. The Publican himself was convinced of his own sins. During a revival of religion many years ago in the congregation which I now serve, some small boys of the neighborhood, being deeply impressed, organized themselves into a little prayer circle. Two of them one day induced a playmate, for whose spiritual welfare they were concerned, to come to the meeting, hoping they might convert him. That day the two small saints and the one small sinner proved to be the entire meeting. My information comes from one of the saints, who is now a doctor of divinity, and greatly esteemed in the church. The meeting, as he has told me, began with a prayer by the other saint, and properly enough it was a prayer of confession; only instead of his own sins the little Pharisee confessed my friend's,

and with a most irritating particularity of description. The moment his amen was spoken, my friend jumped to his feet, and, not to be outdone, offered the Lord a circumstantial account of the first saint's shortcomings; and with so much effect that when this second prayer ended, the two small saints sprang to their feet and at each other's faces in a fistic encounter, which was only checked by the kindly intervention of the third attendant, the unregenerate sinner whom they had hoped to convert.

These children are wonderfully instructive because they are so transparent; and I thanked my friend for giving me in that reminiscence so striking an example of the sort of conviction of sin that will not be helpful to a Christian minister.

If any of you find that that is the only sort of conviction you are capable of, the conviction of other people's sins, please turn your talents into some other calling; go into chemistry; join the agitators for political or social reform; write editorials for the *Evening Post,* do anything, go anywhere rather than into the ministry of the Christian Church.

This then is the one peculiar service that the world will always need from the Church, the culture of reverence. Among all the many agencies that are now working together for the betterment of mankind, the Church finds it her peculiar task to maintain in herself, and to put into all the others, the vital power which comes from a continued sense of God, and of the compelling claims of His holiness, and of that inheritance which has been offered to all men as His children.

I have seen the saying quoted from Professor Peabody that "it is the present task of religion to bring the awakened social conscience into relation with *eternal law.*"

About a year ago a man went to his reward, who, from his position as President of Union Theological Seminary, made a profound impression on the religious life of New York. If a stranger had asked the secret of his power, all who knew the facts would agree that it was the passionate and contagious reverence that always dwelt in his soul.

I remember a service in the Andover Seminary Chapel more than thirty years ago when Professor Park, then a very old man, and no longer strong enough to preach, was sitting in the pulpit; where his only active participation was to give the notice, which

was an invitation to the Communion for the following Sunday. Only a word or two, but I can still remember something in the old man's manner which seemed to bring before us the whole mystery of the Cross, and of that divine Love which there gave itself for the world. A little later when we were leaving the sanctuary a student remarked that that single word of announcement carried much greater weight than all the rest of the service, and many of us nodded an amen.

When Mr. Moody was conducting his campaign in New York in 1876, I met one day on the sidewalk a professor of this university whom I had known well for some time. From what I had known of him I was surprised to learn that he had just come from one of these Evangelistic Services; but more surprised to perceive that he was still under the spell; he could hardly give words to the feeling that had overcome him. But the words which finally fell from his lips were: "That man speaks as if God Almighty was standing at his right hand."

Without further comment or argument, let me leave these three personal instances to illustrate and confirm my position. We shall not condole with these men as if they were sent forth to swell the ranks of an obsolete calling, to stand as worthless cumberers of the ground. We rather congratulate them that they are going out to render through their ministry a service which the whole world greatly needs, and of which much of the world often feels its need. While in the specialization of our day others may have to analyze and criticize and pick to pieces, and level down, and so promote the advance of accurate knowledge; these men are called as preachers to a more vitally constructive task. They are "to bring the awakened social conscience into relation with eternal law." They are to speak to their neighbors for the living God, and for His Kingdom, and His righteousness; they are to hold men's thought and desire always upward, toward their inheritance as children of the Most High.

*THE MINISTRY OF MUSIC IN WORSHIP.

PROFESSOR HENRY H. TWEEDY.

* * * * *

I SOMETIMES wonder whether we ministers fully understand and utilize the tremendous power which God through music has placed in our hearts and hands. For music—so poets have dreamed and philosophers have thought and scientists have in part proved—lies at the very heart of nature. That crass materialism, which sees only molecules of dead matter, has passed for most of us, and some keen and cautious wizards of our laboratories are inclined to believe that in the so-called atoms they are dealing with what might be described as revolving centers of force. Moreover, the hypothesis is that these revolving centers of force are not only in motion but in rhythmic motion, which is everywhere the prime requisite for the production of melody; so that there is music in a wave of light or of sound, in growing leaf and in insect's wing, in stone and in the revolutions of the planets—the scientific counterpart of that myth of which the ancients dreamed "when the morning stars sang together"—music everywhere, if only we had ears to hear. It was not altogether the wildness of childish fancy, then, when the Egyptian philosophers made music the symbol of the universe. Plato reiterated the dictum that the soul of the cosmos is musical harmony. The early Hindu belief traced the art of music to heaven and the creator as its birthplace; and its five modes, as practiced by the primitive Aryans, were held to have sprung from the five heads of Krishnu. Among the novelists we find Balzac asserting that "music is an art woven from the very bowels of nature." The prophet from Echelfechan comes preaching the same message. "See deep enough," writes Carlyle, "and you will see musically, the heart of nature being everywhere music, if you can only reach it." Of musicians there is none nobler or wiser than Beethoven, and he uttered the deepest assurance

* Portions of the opening address delivered before the Yale Divinity School, October 4, 1909.

of his being when he wrote: "Music is the manifestation of the inner essential nature of all that is;" while among the poets, the song is everywhere.

It is no wonder, then, that man, the child of this musical universe, "the masterpiece in whom the diapason closed in full," as Dryden puts it, thrills to and with harmony; no wonder that his entire history, from the day when the simple hair sac felt the vibrations of the atmosphere until that other day when the ear of a Wagner, with its marvelous mechanism of rods and nerves, listened to the orchestral score of Parsifal, is the history of his increasing power both to create and to respond to harmony. To be sure, the music of his early years was an almost negligible quantity, as small in extent as in content. It is probable that his first attempts were not aimed at melody at all, but rather at a system of rhythmical intonation after the fashion of certain birds and animals; and that out of this grew the intoning of sagas, with the emphatic accentuation of important words and phrases, accompanied even with the stamping of the feet, the clapping of the hands, and the beating upon the breast. The mating birds may have taught him the first love ditties. His own passion, voiced in connection with the dance, gave rise to the war songs; and that which could not be expressed through word and form in his worship he strove to utter in the earliest religious chants. The clapping of his hands, the blow of a club upon a hollow tree, brought forth the drum and the tambourine and the cymbals and all the instruments of percussion. The hollow reed and the air whistling between his lips were the beginning of the trumpet and the flute. The twanging bowstring was probably the father of the harp and the dulcimer, and the violin, perhaps the most expressive of all instruments. As for art and architecture, these so engrossed his attention that they had well-nigh reached their culmination before music was anything but the crude prophecy of that which it is today. In our time, however, music has taken its place as one of the greatest—some would say the greatest of the fine arts. It means much when a man like Schopenhauer confesses that "Of all the arts, music most universally and most many-sidedly portrays the very essence of the will, the very soul of passion, the very heart of this capricious, world-making, and incomprehensible inner nature of

ours. Music shows us just what the will is, eternally moving, striving, charging, flying, struggling, wandering, returning to itself, and then beginning afresh with no deeper purpose than life itself." And Herbert Spencer adds the further testimony, that "in its bearings on human happiness, we believe that this emotional language, which musical language develops and refines, is only second in importance to the language of the intellect, perhaps not even second to it."

For the power of music is simply tremendous. The might of Niagara and of the avalanche are as nothing so far as their influence upon human hearts is concerned. It is one of the first sounds that the baby hears on emerging from its deafness, and the baby responds to the mother's lullaby and slumbers. The hand organ sets the feet of the tiny girl to dancing, and the small boy marches beside the band, smiling and exultant, he scarcely knows why. The man who thought he would not go to war flings his cap into the air and marches away with his fellows as he hears the drums and fifes go by him; and when Wellington would win Waterloo and Napoleon would get his cannons over the almost impassable roads of the Alps, they both ordered—what? Music! And they ordered wisely. For when the bagpipes, which had ceased playing, struck up once more, the fleeing Highlanders rallied, turned, and swept on to victory; and when the soldiers had given up all hopes of drawing the cannons, the martial music of the finest of the French bands sent those masses of wood and iron hurtling over obstacles until the roads of sunny Italy stretched before them across the level plains. "What was it," asks Redfern Mason, "that made George the Second rise in his place when they sang the Hallelujah Chorus, thereby setting an example which is still followed?" What was it in the *finale* of the Fifth Symphony which drew the Napoleonic veteran to his feet with the cry, *"L' empereur!"* Why was it that during the French Revolution it was forbidden, on pain of death, to play the *"Ranz des Vaches"* in the hearing of the Swiss soldiers? And what sanctity was it in the Ambrosian hymns that moved St. Augustine to tears? Music is not "mere melody," a pleasing pastime, a meaningless bath in a sea of emotion. It is a power as real as the dynamo. It is a most potent medicine, destined to far larger use in our hospitals and asylums—a medicine that

can minister where all else fails, to minds and souls diseased. It is the *lingua franca* of the universe in which great souls have uttered what otherwise would have been inexpressible. Beethoven tunes us up to greatness. Wagner can cause us to listen to the symphony of the forest with Siegfried, or sit at the Lord's Table with Parsifal, or thrill with the sensual passion of a Tannhauser in the halls of the Venusberg. Grieg and Tschaikowski, Schumann and Massenet and Verdi have incarnated the spirit of their nations in melody, and there are hours when Chopin in his Preludes and Nocturnes and Fantasias almost breaks our hearts. Musical sounds affect the nerve centers as directly as the most active chemical agents. He who can use music effectively can lay his finger upon human souls.

Now naturally—I had almost said necessarily—music has ever walked hand in hand with religion. Infidelity has no hymnology: but so far back as we can see into the twilight of history, we find the shrine echoing with song. Every race has had its legendary Tubal Cain, every creed its choir and psalmody, every heart its hunger for the ministry of melody which nothing save melody could still. So it has come to pass that while religion has powerfully affected the course of the history and the character of music, music has also powerfully affected the course of the history and the character of religion, until today they seem to be wedded together by a bond which nothing can break. The worship that silenced speech, the longing for God that was unutterable, the prayer that could not otherwise be expressed, all voiced themselves in this language of melody and of tone color; and this language of melody and of tone color awakened a similar worship and prayer and longing in hearts hitherto cold and dumb to God. * * *

The music wedded to hymns like the "Hora Novissima," the "Dies Irae," the "Veni Sancte Spiritus," and the "Stabat Mater," have intensified the meaning of the poems and winged them home to human hearts with indescribable power and pathos. I can remember few sermons that have helped me as much as certain hours when I have listened to such musical incarnations of the spirit of religion as "He Was Despised," "I Know That My Redeemer Liveth," "For the Lord is Mindful of His Own," and "O Rest in the Lord"; hours when I have been helped to

sing Luther's "Ein feste Burg," or "How Firm a Foundation," or "O Jesus, I Have Promised," or "Peace, Perfect Peace"; or, if you fancy that the words here played a more important part than the music, hours when at the close of the Lord's Supper I have sat with my people, and the organist has brought to us still more of the presence and the peace of the Master; or one unforgetable hour in Chester Cathedral when some unknown Christian at the organ played me up to the very throne of God.

> "O strange, sweet power," sings Lewis Morris,
> "Ineffable, O gracious influence,
> I know not whence thou art, but this I know;
> Thou holdest in thy hand the silver key
> That can unlock the secret fount of tears,
> Which falling make life green, the hidden spring
> Of purer fancies and high sympathies."

Handel's Largo, Mozart's fugue based upon the Gregorian intonation of the "Gloria in Excelsis," the Dead March in "Saul," the Grail music in Lohengrin and in Parsifal, Tschaikowski's Symphonie Pathetique, the Ninth Symphony of Beethoven, and hundreds of lesser melodious outpourings of burdened and inspired souls—who can tell the sermons they have preached to thousands of listeners? Believe me, it is no chance that every service of every church in Christendom—almost, for we must not forget the Quakers—is not only adorned but bathed and built up and inspired and made effective by the use of music today.

Think how our modern service is saturated with music! It is the first thing the worshipper hears on entering. At least, it ought to be; for the man who arrives after the beginning of the organ prelude is late. It is the last thing he hears on leaving; or here again, at least it ought to be. Personally I should like to have the congregation sit until the close of the postlude, for the man who leaves the church in the midst of a babble of frivolous conversation is doing his best to dissipate and destroy the influences of the hour. It is the first and best means of voicing the common praise in the Doxology, the medium for the expression of trust and penitence and gratitude and aspiration and consecration in the hymns. In many of our services it forms the close of the prayer and the benediction, lending to them a new solemnity and power and beauty, and it clinches the sermon as nothing else

can if the people really sing the last hymn. In brief, it forms the beginning and the close and the background of the entire service. It lends an almost heavenly tone and color to the mood of the hour. It soothes the restless, rests the weary, woos the business man and the perplexed mother away from their cares, and begets a quiet and receptive mind in which good seed may fruitfully be sown. It speaks to God and for God, a kind of language between earth and heaven. "Music doth withdraw our minds from earthly cogitations," writes Chrysostom, "lifteth up our spirits to heaven, and maketh them light and celestial." It speaks also to man and for man, bringing us into closer harmony, into more loving accord with our fellows. It is not only, then, in a frame-work of music but in and through music that God is brought near and Christ proclaimed and salvation imparted to human hearts today.

If these things are granted, a three-fold duty at once confronts the minister as liturgist; a duty to himself, a duty to his musical assistants, and a duty to his people. For himself he is commander-in-chief, or should be, of that portion of Christ's army; and that means that formally, at least, he is at the head of the music department. Not that he is to be organist or choirmaster; not that he is to be a captious critic or a carping intermeddler. Musicians are apt to be the most sensitive people in the world. Some of them are exceedingly difficult to deal with; and any attempt to interfere or domineer will be likely to precipitate a strained situation, if not an open quarrel, that will render his pastorate both unhappy and unprofitable. But he ought to be, if possible, as Professor Pratt says, "the fountain head of right ideas, of dominating impulses, and of wise plans of action" —something which he cannot be so long as he is egregiously ignorant and helpless and unsympathetic in regard to music's meaning and power. If he is not to be that, then as his talents, time and opportunities permit, he must be musically trained. Personally, if I were selecting a minister, I should score a point in his favor if I knew that he could sing. It would mean, for one thing, something for development of lung and physical soundness. It would be apt to mean a more melodious and better modulated voice. It might mean a mind trained to express its thoughts more subtly and effectively, a nature beautified and

mellowed, a heart which had been enlarged and ennobled, and a liturgist who could lead his people in the ministry of song. I know that most of us do not excel as singers, and that some of us would be more popular with neighboring pew-holders if we did not sing at all. We are like Charles Lamb, "sentimentally disposed to harmony but organically incapable of a tune." And yet I feel that we ought to sing, and sing as well as God has given us vocal chords by which to voice our love and praise and gratitude. In this respect I have a deal of sympathy with Jonathan Edwards. "As it is commanded of God that all should sing," he once wrote, "so all should make conscience of learning to sing, as it is a thing that cannot be done decently without learning. Those therefore who neglect to learn to sing live in sin, as they neglect what is necessary to their attending one of the ordinances of God's worship." I imagine that there are not a few of us here who are strangers to righteousness when judged by this standard of the old prophet of New England; and I could wish—for I cannot resist preaching even on this occasion—that all such might take his words to heart, adding the wise caution of Thomas à Kempis: "If you cannot sing so sweetly as the lark and the nightingale, then sing as the raven and the frog in the pool, who sing as God has given them; only do not raise your voice too greatly."

Furthermore I should score another point if I knew that the minister could play some instrument, even if his technical skill amounted to little. It would open to him such possibilities for musical explorations and interpretations, as well as for receiving and imparting musical impressions, and for the æsthetic nurture of the soul. But whether he could sing or play one note, one thing I should be tempted to require: and that would be a fair amount of musical knowledge and of musical sympathy. However lacking in technical skill the minister might be, musical knowledge and a certain degree of musical appreciation would always be open to him; and to lack these would be to confess himself either lazy or incapable, and perhaps both. He should, then, be familiar with the general history of music, with the lives of the great musicians and what they stood for and accomplished musically, with the great oratorios, the great hymns, and the great compositions which may be brought to bear helpfully upon human

lives in his religious work. A carpenter should know his tools. An orator should be able to appeal to every side of human nature. A minister who does not know and who cannot use music neither knows his tools nor makes the largest and most potent appeal to God's children. He is like a painter whose palette is without one of the primary colors. He is a ministerial cripple, who if he is to make the best and most rapid progress in the world, must at least provide himself with a crutch.

Of the duty which the minister owes to his musical assistants and to the people this is not the time or place to speak fully or technically. * * * Where a minister thus discharges his duties to those who worship with him, the prelude will be no mere form. * * * Every hymn will have its place, its meaning, its appropriate musical rendition, every anthem perform a true ministry, every interlude beautify and hallow the spirit of the hour. In brief, the music, like the sermon, like the minister's own life, shall be a new incarnation of religion. It shall express the life of God in the soul of man and impress the life of God upon the soul of man. The hour in the temple shall be one in which we not only hear the echoes of the harps of heaven but when we form a part of the very choir of angels—hours that shall transform musical harmony into spiritual harmony, bringing men into tune with their fellows and with God.

Music sometimes seems to me to be the most wonderful of all prophecies. It speaks of the time when all of the present jangling upon life's keys shall cease, when the din and discord due to disobedience and demoniacal self-will shall die away, when the war trumpets shall sound the notes of peace and the heart of man become a living psalm, the earth being literally full of the knowledge of Jehovah—that knowledge which means perfect inner and outer harmony both for the individual and for society—as the waters cover the sea. Do you remember how gloriously Browning phrases that prophecy in his "Abt Vogler?" The old musician had reared that beautiful palace of melody only to have it vanish; and as he dreamed of its power, its meaning, its origin, his mind turned where the highest music was meant to make our minds turn—to God. "Therefore," he cries,

"Therefore to whom turn I but to Thee, the ineffable Name?
Builder and Maker, Thou, of houses not made with hands;
What, have fear of change from Thee who art ever the same?
Doubt that Thy power can fill the heart that Thy power expands?
There shall never be one lost good! What was, shall live as before;
The evil is null, is nought, is silence implying sound;
What was good shall be good, with, for evil, so much good more;
On the earth the broken arcs; in the heaven a perfect round.

"All we have willed or hoped or dreamed of good shall exist;
Not its semblance but itself; no beauty, nor good, nor power
Whose voice has gone forth, but each survives for the melodist
When eternity affirms the conception of an hour.
The high that proved too high, the heroic for earth too hard,
The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard;
Enough that He heard it once; we shall hear it by and by.

"And what is our failure here but a triumph's evidence
For the fulness of the days? Have we withered or agonized?
Why else was the pause prolonged but that singing might issue thence?
Why rushed the discords in, but that harmony should be prized?
Sorrow is hard to bear, and doubt is slow to clear;
Each sufferer says his say, his scheme of the weal and woe;
But God has a few of us whom He whispers in the ear:
The rest may reason and welcome; 'tis we musicians know."

Whether musicians know or not, Paul felt that he and his fellow Christians did. "For we know," he wrote, "that the whole creation groaneth and travaileth in pain together until now; * for the earnest expectation of the creation waiteth for the revealing of the sons of God." Somehow those verses seem to summarize the history of evolution—all the horror and agony of the past which so shocked Tennyson—with the prophecy of the gospel, which so thrilled the soul of Browning; that vision which came to Dante in the Paradiso, when, burning with the glory of the light eternal, he saw no more struggle and sorrow, no more hideous wretchedness and heart-breaking sin, but only, as he tells us,

> "Substance and accident and their operations
> All interfused together in such wise
> That what I speak of is one simple light."

Yes, or one simple music. For when man shall have learned to live in harmony with his heavenly Father and his earthly brother, life will have become the highest and holiest music. It is to a musical ministry with such a consummation that every man who would serve his fellows is called.

BOOK REVIEWS.

The Christian Ministry and the Social Order, edited by Charles S. Macfarland, Ph.D. Yale University Press, 1909. $1.25 net, postpaid.

The Yale Divinity School made a new departure last year in inviting experts from various fields of effort to address the students on the broader phases and relationships of the minister's work. It was a splendid innovation, for a Seminary exists mainly to train the larger body of pastors and preachers who shall be competent to enter communities and organize and lead the forces of good, rather than to train those smaller groups of men who are experts in the more technical questions of criticism, doctrine and church history.

The volume under review contains selections from these addresses. From its most suggestive pages one pastor speaks of the relation of the minister to the social and political movements of the community, another of his opportunity in meeting the widespread interest in physical healing by the use of mental and spiritual forces, the president of a seminary (with a fine record of usefulness as a pastor in meeting his obligations to the other sheep not of his fold nor race) speaks of the opportunity of the church among non-English-speaking people, and John Mitchell and Henry Sterling talk right out, man-fashion, as to the church and the labor union. All these and other chapters are most stimulating and suggestive and it will pay any pastor, young or old, to possess and to "read, mark, learn and inwardly digest" this unusual book.

"Launch out" is the key note of the volume. The Master is calling this church of His which for many decades toiled all night in shallow water and took all too little of the really significant forces of the world into the power of its inspiration and leadership, to launch out into the deep and let down its nets more ambitiously for a draught worth while. He insists that we shall so map out our purpose and aspiration that it shall include the great fulfilment when all the kingdoms of this world are to be kingdoms of our Lord and of His Christ.

This word from the introduction indicates the more just conception of the work to which the minister is called—and it embodies the large and fine ideal which Yale holds before the theologue. "The minister is not sent out simply to shepherd a particular flock. He is to do this, but more than this. He is to serve his community and human society at large in any way and every way by which his personality may be brought to bear. He goes out into the kingdom of God rather than solely into a church." In a word, his place of business, like that of the priest of old, is in the tabernacle, but he sees now what the seer saw, that "The tabernacle of God is with men."

It seems almost invidious in a book where every chapter abounds in good stuff, to make special mention of a single name, but the two addresses of Rev. Charles S. Macfarland will be found especially suggestive

to the pastor. In his address on "The Minister and Democracy" he cuts out the minister's work for him in this larger fashion: "The minister may become a vital factor in his city, a man to be reckoned with in every movement, a man to be consulted upon all important questions affecting the life of the people, a dominant force in the making and the moulding of the democratic order. He will not find this position already waiting for him. If he will allow himself to be ignored he will be pretty much left alone within the narrow circle of his own parish. He must create his own power. He must seek and find his larger opportunities. To do this he will need to become a keen, observant, energetic, instant moral opportunist."

"The parish priest of austerity" who climbed up into the high church steeple to live and speak quite apart from the heat and dust of that common struggle which engaged the interest and energies of other men in the community is now a discard. The only minister who will be accepted by the plain people as an accredited representative of his Master is the one who takes the towel and girds himself for homely, useful service. And this suggestive volume of addresses given at the Yale Divinity School is both a sign of these better times and a splendid prophecy for the future usefulness of the young ministers who are being trained under the stimulating influence of such ideals.

Chas. R. Brown,
Oakland, California.

A History of the Jesuit Mission in Madura, South India, in the Seventeenth and Eighteenth Centuries.

Rev. John S. Chandler, M.A., 1873, who has been for thirty-six years a missionary of the American Board in India, has written this brief history. It is based chiefly upon "Letters from Jesuits in Madura, in Latin, Portuguese and Italian, translated into French in 1848"; the letters had not previously been translated into English, and are now out of print and inaccessible. The substance of this material was presented in a course of lectures delivered before the Seniors of Yale Divinity School in the spring of 1908.

The interest of the book lies first in the story itself, a fascinating missionary chapter, and then in the light thrown upon various methods of mission work in India. An Italian priest, Robert de Nobili, came to Madura in 1606, and claimed to be a Roman raja, not one of the despised Paranjis (Francs); he adopted Hindu customs in externals, he secluded himself, meditated, studied Sanskrit literature, and thus attained a great influence in the city. His experiment failed, for his work was necessarily limited and he had separated himself from his own brethren. Successors carried on the mission on somewhat different lines for nearly a hundred and fifty years; terrible persecutions were endured with corresponding heroism, but finally the survivors of the missionaries were deported in 1760.

As Mr. Chandler points out, certain features of this early mission work have stood as approved methods to the present time; especially, the acquisition of the vernacular, circulation of literature, efficient organization, and condemnation of polygamy. On the other hand, the separation from other foreigners, the full toleration of caste and Indian customs, and the adaptation of native superstitions are questionable means of promoting Christianity.

The book is published in Madras: it is bound in cloth and attractively illustrated. Copies may be secured, at the price of fifty cents, from R. E. Chandler, 629 Yale Station, New Haven.

TEN YEARS OF YALE DIVINITY SCHOOL.

The editors of the QUARTERLY have asked me to give a slight review of the progress of our Divinity School during the past ten years. As I look over the bound volumes of the catalogue which are before me, the evidence of a real progress is clear and distinct—a progress expressed not in the number of students (which has remained about the same during the past ten years, with an average of 62.7 in the three undergraduate classes), but in ideas and resources.

It was just ten years ago that the Faculty recognized that our scholarship aid would be more welcome if its recipients rendered direct service for the same. Hence, since that time, the aid has been dispensed in the form of work scholarships. Service in the institutions of the church and state have been rendered by the students, and thus they have really earned that which they have received as much as though they were the paid pastors of a parish or visitors in a jail or hospital. This feature of student aid, inaugurated with us, has been, we believe, somewhat widely copied. Along with it, although instituted at a slightly earlier period, is the aid given in the form of prizes for excellence in scholarship.

Within this decade falls, also, the establishment in the University of our chair of the Theory and Practice of Foreign Missions; and the inauguration of the Yale Mission in China. Both are reported in Professor Beach's paper, and they deserve a place in the record of our history and progress, because we are part of the larger life of the University. I may mention here that after the equipment of the Missionary Library the residue of Professor Day's estate is to be used for the propagation of the Gospel in heathen lands under the direction of our Faculty.

Some months ago there appeared in *The Outlook* an article the burden of which was that the curriculum of our theological seminaries fails to inform men of modern life and therefore theological students are sent into the world unacquainted with the thoughts and aspirations of the masses. But this, judging from the last forty years, has not been true at Yale. Dur-

ing all this period our students have been instructed and inspired not only by the regular professors, but also by men like Henry Ward Beecher, Dr. Dale of Birmingham, and others who not only have been great as ministers, but also great in public affairs. More recently, however, this idea of bringing students into direct contact with current thought has been emphasized by the work of our chair of Sociology. The teaching of this chair, from the beginning when it was established some seventeen years ago, has always been concerned with the problems of society as a whole and not merely with those of a parish church. This wide outlook has been emphasized perhaps more in the last decade than previously through the work of Professor Bailey and in bringing in under his direction, as occasional speakers, distinguished social leaders of every class and description. Likewise it appears in the establishment of the course in Pastoral Functions. I wish that every one of our alumni might read a collection of lectures delivered in this course last year and published under the title, "The Christian Ministry and the Social Order." (See the Review in this QUARTERLY.

But while the practical training, so to speak, has thus come to the front during this decade, the old-time training in doctrine, history and exegesis has by no means been diminished or neglected, and the time-honored output of the institution in publication has not been lessened. And this recalls the great loss which came to us in the death of Professor Stevens who within one decade published: 1898, "The Epistles of Paul;" 1899, "The Theology of the New Testament;" 1902, "The Teaching of Jesus;" 1905, "The Christian Doctrine of Salvation."

His place is now worthily filled by Professor Macintosh, who begins his teaching this fall, and through whom we are sure that the high reputation of our chair of Systematic Theology will be maintained. The mantle also of Professor Fisher, who retired just ten years ago, is worn most worthily by his successor, similarly gifted in happy expression and executive wisdom. Professor Walker was appropriately honored this summer with the degree of Doctor of Divinity from the University of Geneva, and his "Life of Calvin" has been translated into French as a quadricentennial memorial in the celebration of John Calvin, and published by the committee on the monument of the Reformation at Geneva. He has written in addition during our decade: 1900, "The History of the Reformation;" 1901, "Ten New England Leaders;" 1909, "Great Men of the Christian Church."

During the past ten years the following volumes have appeared from the pen of Professor Bacon: 1900, "Introduction to the Literature of the New Testament;" 1902, "The Sermon on the Mount;" 1904, "The Story of St. Paul;" 1909, "The Beginnings of Gospel Story;" 1909, "The Epistle of Paul to the Galatians" (Bible for Home and School Commentary); 1909, "The Founding of the Church;" 1909, "The Fourth Gospel in Research and Debate" (in press).

Professor Porter, besides numerous articles and papers, has written: 1905, "The Messages of the Apocalyptical Writers." A new volume, "The

Spirit of God and the Word of God in Modern Theology," will also soon appear from his pen; and I have commenced to receive the proof from my "Commentary on Chronicles." Never had the institution a brighter outlook in respect to the chair of Homiletics. We give Professor Tweedy a double welcome, and count ourselves happy because we have secured his services.

In the matter of resources, the Treasurer's report show, in 1897:

Professorship, Lectureship and General funds.....	$480,980
Graduate fellowships	17,000
Scholarships	148,829
Total	$646,809

and in 1909:

Professorship, Lectureship and General funds.....	$566,916
Graduate fellowships	17,000
Scholarship and Prize funds.....	186,139
Total	$770,055

thus showing a gratifying increase in invested funds of $123,246. Most notable of this inrease is the addition to the Charles Jesup Fund of $40,000. Our beloved Ex-President Dwight has added also to the general fund, during this period, $7,000, and nearly the same amount appears in the general Professorship Fund, collected by the Faculty and started through the liberality of a former student with a gift of $2,000. We have also yet in store for us gifts from the estates of Professor and Mrs. Day which will be in the neighborhood of $120,000. Fifty-seven thousand dollars has already been received for the erection of a building for the Missionary Library, and $15,000 was given by Mrs. Day for a Graduate Fellowship. Thus we shall probably be able to award each year a two-year fellowship yielding from $600 to $800 a year.

Edward L. Curtis.

A DECADE OF MISSIONARY ACTIVITY AT YALE.

When the class of 1898, Academic, graduated, four of their number and a graduate student constituted themselves into a band whose object was to carry the missionary message to the young people of the various churches east of the Missouri River. Almost a year was spent in this propaganda, and with most gratifying results. Indeed, its experience and one of its members were tributary to the founding and phenomenal success of the Young People's Missionary Movement.

That experiment had its bearing upon the missionary development of the University itself. If one Yale object lesson was helpful to the wider cause, why could not its members and recent graduates do something still more helpful for the world, and in a reflex way for the undergraduate body as well? Discussions of a little group of Yale men then pursuing their theological studies and consultation with members of the Faculty led to the organization of the Yale Foreign Missionary Society, which since 1903 has had its representatives—seven in all—in China. At the invitation of the missionary societies laboring in the Province of Hunan, they are undertaking to furnish its twenty-one millions with Christian education in the higher secondary and collegiate grades. Fifty-six students now constitute the nucleus of a new Yale in China. As was anticipated, this has widened the missionary horizon of its undergraduates, as well as of its alumni. From them comes the financial support of the Mission also, amounting now to over $12,000 per annum. The value of the experiment to other institutions may be seen in the missions established wholly or partly because of the Yale initiative. These are the Harvard Mission, having its representative in India, and a later Harvard Medical Mission to China; the Princeton Mission laboring at Peking, the University of Pennsylvania Medical Mission at Canton, the Oberlin Mission in Shansi, the cradle province of the Chinese race, and the Oxford-Cambridge Mission, also to be established in China.

The founding of the first American University Chair of Missions lies within this decade. Its first incumbent is giving his entire time to the work, though the foundation stipulates that he may spend every third year in his laboratory, the foreign field. This step has been of value to the University, and will be even more helpful when a Missions building is erected, for which bequests amounting to about $100,000 will be available within a year. It has likewise proved a stimulus to other institutions, one of which, Hiram College, has this fall established a Missionary Department, and another, Ohio Wesleyan University, has elected a missions professor to begin work next year—though possibly one or both of these would have established the work without the Yale precedent.

But more important than these developments, whose helpfulness has been quite as marked without the institution as within its walls, is the missionary life and atmosphere in the University itself. Three times a day the 1,200 students, more or less, who patronize the University Dining Hall, pass the tablets of Yale's heroes, four of which are in honor of her men who have given their lives to the mission fields. As these are the graduates to be remembered, it gets into a man's blood. It is perfectly natural, therefore, that not a few students are volunteering for the work abroad. The number of such men during the decade has varied from five to twenty-three, with an average of thirteen each year in the Volunteer Band. Most of these students are choice men, seven in 1909, for instance, receiving the highest scholastic appointment.

While the number studying missions in voluntary classes is small—only forty on an average have been in actual attendance—it is large for

New England universities. Yale undergraduates are also in evidence at the quadrennial conventions of the Student Volunteer Movement, forty-two delegates being at Toronto and forty-seven at Nashville. A goodly number are present at the annual gatherings of the Connecticut Valley Missionary Conference of the various colleges and secondary schools. Very many addresses have been given in Connecticut churches, mission study classes have been established or led by Yale students in a number of communities, foreign missionary candidates have done much in city and rescue mission work, and one volunteer has recently presented a building to the Rescue Mission of the city. In a word, the missionary atmosphere and convictions of Yale are leavening the University life as never before and are sending into the actual work men who will strive for the intellectual equipment of one of its first missionaries to the Indians, Jonathan Edwards, perhaps America's "greatest metaphysician and divine"; the heroic devotion of Horace Pitkin, a China martyr of 1900, who sent as his dying message to his wife, then in America, "When little Horace [his three-year old son] is twenty-five years of age, I want him to come here to preach the Gospel to these people"; and the deep spirituality and flaming zeal of David Brainerd, another Yale pioneer, who has been arch-inspirer and exemplar of all subsequent missionaries of the Apostolic type.

HARLAN P. BEACH.

THE YALE DIVINITY MAN.

The typical student of Yale Divinity School is as abstract a gentleman as the "average man" one hears so much about but never has seen. Men exist as individuals and not as types, although it is easy to gather them into groups, the members of each of which have certain common characteristics not so pronounced in the other groups. There may be something about the Yale Divinity Student which distinguishes him from the men of other schools, but if so, it is a part of the Yale Spirit and is a product of the Yale culture.

Our estimation of personality is usually based on our observation of employment and achievement. What the men have done and are doing is therefore a guide to the understanding of their character. During the past year 57 of the men were filling active pastorates, 18 of these being graduate students, 12, Seniors, and 8, special students; 2 were assistant pastors; 28 preached as opportunity offered. 16 taught Bible classes; 3 were Sunday School superintendents. 3 conducted boys' clubs. 2 organized Mission Study Institutes, one in Meriden with 180 members, and the other in New Haven with 110 members. 1 taught a Y. M. C. A. Bible Study group and 1 a group of Bible Study leaders. 6 had choir duties. 3 were Y. M. C. A. secretaries. 1 was the director of the New Haven

Religious Education Federation; 2 taught Sunday School teachers' training classes. 15 delivered in all about forty missionary addresses; 60 conducted Mission Study classes. 1 was in charge of a men's club. In addition to such work, this year three men under the Y. M. C. A. are working in the jail and holding noon factory meetings. These latter are a new venture. The work in the jail was not pressed last year but had previously been undertaken.

Such are some of the activities outside of the scholastic preparation for the ministry. This is not neglected, however, and many of those most active in outside affairs prove also of highest standing in the classroom.

The students represent some thirty different states and a half dozen or more denominations and bringing thus as many points of view, make discussions of religion, politics or economic subjects doubly interesting. Most of the men depend on their own efforts for their support and devote part of their time in work which will bring a financial return while not being unrelated to pastoral duties. Yet with all this there is usually time for tennis or for long walks now and then.

Many spend the first hour of the evening at games or conversation in the social room or in reading aloud. Last year two fellows succeeded in reading through Dante's "Inferno" in this way. On Thursday evenings this time is used for class prayer meetings which vary in subject matter from Conditions in Turkey to studies in the Minor Prophets. It was also the endeavor of each class to have a purely social gathering once in a while.

From this brief survey of the school life we may now seek to typify our Yale Divinity student. He is, on the whole, a robust youth of twenty-five to thirty years, fond of outdoor life, efficient and open-minded in theoretical training and research; in sympathy with his fellow man under all conditions, active in all sorts of social and religious undertakings; independent and self-supporting; sociable, enthusiastic and with sincere and deep religious convictions. Each man does not embrace all of these qualities, but this is the general spirit of the School, and thus represents the abstract Yale Man. Some branch out in all directions; others are more limited and find their best service along chiefly intellectual or perhaps social lines. All are busy and all are in earnest.

Yale Divinity Quarterly.

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The Quarterly.

We take pleasure in announcing that Mr. Frederick Lynch, '97, Associate Editor of *Christian Work and the Evangelist,* has consented to act as Alumni Advisor to the Quarterly. This is a new position—one having large possibilities of usefulness, we believe. The Editors need to know a point of view other than that of undergraduate life, and other than that of New Haven.

We print in this number some brief sketches indicating the growth of the Divinity School in recent years, and the conditions which exist at present. The review is of interest to any well-wisher of the Seminary and it may be informing to those graduates who have not kept in close touch with affairs of the School and the University.

The Opening Year.

The School opens with an enrollment in the three undergraduate classes larger than has been seen for some years. Thirty-one Seniors, twenty-six Middlers, and eighteen Juniors make a total of seventy-five, as compared with sixty-one last year, and fifty in 1907-1908. We are well above the average, too, of the last ten years—sixty-three. There is no falling off in the quality of the students; a look over the Chapel at daily prayers would convince anyone of that.

We welcome the new men to the opportunity and service and fellowship of this place. It is a rich heritage into which they enter. Big are

the possibilities for each of us in a year of Yale Divinity life. But at this time, in the beginning, we are editorially moved to make a plea for some little things. We speak for attention to Class Room Courtesies, and Hallway Courtesies therewith; the sound communication by way of the transoms is nearly perfect now. We plead for Punctuality at lectures, and at student meetings, which often suffer cruelly and without a cause. And we trust that the careless transgressor of Library Rules will this year be as rare as we must assume the malicious transgressor is. Some of these matters ought not to need mention. Let us give a proper attention to the little things of our life, which we shall always find of large importance.

SINGING IN THE SEMINARY.

Training in church music is much needed today, as Professor Tweedy has so well brought out in his article, "The Ministry of Music in Worship." An attempt to gain familiarity with the best hymns is being made by some of the students, whose purpose it is to meet every Sunday evening at half past eight in room 641, Edwards Hall, for an hour's sing. It is hoped that more of the fellows will come to these informal gatherings.

Last year the effort to start a Glee Club was unsuccessful, but the plan is now on foot to change somewhat the character of this organization and make it a chorus for the study of some of the greatest church music from its beginnings down to the present day. The club will meet one evening a week and be led by an experienced director, a student in the Music School of the University. It cannot be doubted that many of our men will take advantage of this unusual opportunity for the study of the composers of sacred music, by the laboratory method.

Music has always been recognized as a useful devotional exercise, but, as with other such functions, its value depends upon the participation of the worshipper in spirit if not in fact. Congregational singing, a form of worship demanding a participation in fact as well as in spirit, depends largely upon the attitude of the minister for its success as part of a religious service. To be sure, the choir, especially if in front, is supposed to do the official leading, but an indifferent pastor often affects his audience with a like spirit. Even college men need a leader to stand up and wave his arms and instil vim into the crowd, if they are to sing properly together.

One of the best training schools for leadership in singing is a chorus, just as the rank and file is the best discipline for the prospective captain. Such a chorus the proposed Glee Club would be and such a chorus we have in chapel every day, itself an opportunity for increasing our singing efficiency. And yet it is to be feared that a stranger would be impressed with the lack of enthusiasm in singing the hymns and especially the responses. Two or three faithful voices carry the air and the rest for the most part mumble a bass. Our hymns certainly are written rather

high for the average male chorus, but there are two parts besides the bass that are usually lower than the air. If these could be exploited by those who can easily read them, the overwhelming preponderance of low voice would be relieved. The harmony of the responses is difficult, but if they are worth using at all they surely merit fuller support.

It is often urged that after a hard morning's work one is too tired to sing with any spirit, and that greater benefit can be derived from the service by a passive enjoyment of its exercises than by using up energy in the effort to sing. We would dispute this, and would maintain that the reaction upon the worshipper of a hearty, whole-souled participation in the service would far outweigh any reluctant exertion, and would have the additional consequence of helping to make this most cherished custom of the school an even greater benediction to those that love its refreshing power.

SEMINARY NOTES.

The Eighty-seventh Anniversary of the School was celebrated with the usual exercises on Monday and Tuesday, May 31st and June 1st. At the Monday afternoon meeting of the Alumni, three papers were delivered, upon the theme: "The Final Test of Religious Truth. Is it Historical or Philosophical?" The speakers were Professor J. H. Tufts, '89, of Chicago; Professor E. H. Sneath, '84, now of the Seminary, and Professor E. W. Lyman, '99, of Bangor. The papers and the discussion following their presentation were of great interest; all three articles are to apear in a forthcoming number of the *American Journal of Theology*. On Tuesday morning there was a less formal and very practical conference on the general subject, "The Problem of Waste in the Work of the Church." Marion L. Burton, '07, presided, and special papers were read by R. W. Roundy, '04, L. T. Reed, '99, and Rev. H. H. Tweedy. The Graduating Exercises were held in Battell Chapel; there were short addresses given by four members of the Class of 1909, and an address to the class by Professor Hiram Van Kirk. Abundant opportunity was found for reunions and good fellowship; and the specially social occasions were the reception of Monday evening, and the Alumni dinner in Memorial Hall, which closed the exercises. The central point of the two-days' gathering, its inspirational focus, was the anniversary address of Dr. Richards. The address is printed in this issue of the QUARTERLY; its power came partly from the fact that the man so exemplifies the reverence for which he pleads.

The following prize awards were announced at the time of the anniversary:

Class of 1909.

Hooker Fellow—Luther Bateman Henderson.
Degree of B.D. *magna cum laude*—L. B. Henderson, D. R. Wickes.
Degree of B.D. *cum laude*—E. E. Burtner, W. I. Maurer.

Prizes in the Department of Elocution.

Mersick Commencement Prizes:—First, W. L. Ferris; Second Prizes, E. E. Burtner, W. I. Maurer, T. B. Powell.
Mersick Prizes in Sermonic Elocution: Class of 1910—First, A. R. Clippinger; Second, M. G. Inghram.
Downes-Mersick Prizes, for Reading of Scripture and Hymns: Class of 1910—First, H H. Lindeman; Second, A. R. Clippinger. Class of 1911—First, H. Hartshorne; Second, C. H. Yearwood.
Mersick Prizes for Excellence in the Classroom Work in Elocution for the Year: Class of 1909—First, L. B. Henderson; Second, D. R. Wickes; Third, L A. Wilson. Class of 1910—First, E. N. Duty; Second, E. D. Harvey; Third, R. E. Chandler. Class of 1911—First, H. Hartshorne; Second, T. R. Faville; Third, V. O. Vogt.

The Albert Stanburrough Cook Prize in Poetry (a University prize) was awarded in June to W. L. Ferris, '09, for his poem, "The Ancient Manuscript."

During the summer, painting and repairing have been done in the interior of the Divinity School buildings. The walls of the Chapel especially have been freshened and lightened. Work commenced last spring on the inner court shows its effects in our good lawn and growing vines.

The Fall Term opened with the drawing of rooms for the new men on Wednesday, September 29th, and recitations began on Thursday. The three new members of our Faculty, Professor Tweedy, Professor Macintosh and Professor Sneath, were welcomed, and also a goodly number of new students. In linguistics, we note that the Department of Chinese this year is almost as popular as the Department of Hebrew.

Professor Tweedy delivered the Opening Address of the School year, on Monday evening, October 4th. It appears—the larger part of it—in this issue of the QUARTERLY. On Wednesday evening, October 6th, a Communion Service for the School was held in Marquand Chapel; Dean Curtis and Professor Tweedy spoke, and administered the sacrament.

The annual Outing was held at Double Beach Thursday afternoon and evening, October 7th—a mild and beautiful day. The men entered the athletic contests with enthusiasm; three prizes were won by the Seniors and three by the Juniors. Two new features this year were a swimming race, and a tennis-ball-and-racket contest for the ladies. The latter was

won, very appropriately, by Dean Curtis' private secretary and daughter. Teams captained by Inghram and Chandler played a game of baseball—one long and eventful inning. The ladies of the Faculty again provided us a most bountiful supper. Later, at the bonfire, M. F. Wittler, as toastmaster, introduced the speakers: H. Hartshorne for the Middlers, Varney for the Juniors, H. H. Lindeman for the Seniors, and R. A. Hamilton for the Graduate Class; and Professor Macintosh and Professor Beach. The response to the last toast, "Yale and the World," was big and broad and deep, something to be carried away. Professor Walker presented the prizes of the day; and several other Faculty members were heard by request. The student committee in charge of the Outing were: M. F. Wittler, Chairman; M. G. Inghram, A. R. Clippinger, E. D. Harvey, R. E. Chandler.

The School Y. M. C. A. elected H. S. Thomson of the Junior Class as its Secretary for the current year. H. H. Lindeman, the President, has appointed the following Seniors as chairmen of committees: Devotional, M. G. Inghram; Social, M. F. Wittler; Missionary, R. E. Chandler; Tennis, G. S. McClary.

E. W. Hale, '12, has secured a place on the University Choir.

The first School Prayer Meeting, October 14th, was a missionary meeting. T. R. Faville, '11, gave observations from his experience in Robert College, Constantinople. Mr. Thornton B. Penfield, a secretary under the International Committee of Young Men's Christian Associations, was present, and he and Professor Beach presented particularly the opportunities and claims of the International Student Volunteer Convention, to be held in Rochester, N. Y., December 29, 1909, to January 2, 1910. Theological seminaries are given special privileges in the sending of delegates; and it seems certain that Yale Divinity School will be well represented.

On Saturday, October 23, the Hartford Seminary Tennis Team came down to New Haven, accepting our challenge, and played us a match on the University courts. When the smoke had cleared away, the score stood Hartford 5, Yale Divinity 1; but several of the matches were very closely contested. The only Yale victory was in the first singles match. Hartford was represented by Wilson, Wilber, Bull and Waterhouse; Yale by R. E. Chandler, '10, G. W. Campbell, Grad., E. W. Hale, '12, A. R. Plumb, '11.

The following men, members of the School last year, have not returned this fall:

E. N. Duty goes to take charge of the Second Christian Church, Milwaukee, Wis.

W. W. Evans is teaching; his address is Holden, Mass.

T. E. Winter is teaching in the Bible College connected with the University of Missouri, Columbia, Mo.

F. W. Brown is pastor of a church in Coshocton, Ohio. He was married during the summer to Miss Emily Crowell.

V. E. Marriott is in Beloit, Wis.

J. H. Poorman is at home, in Lebanon, Penn.

V. O. Vogt is Secretary of the Missionary Cruise of the Bureau of University Travel, and is located at 3 Trinity Place, Boston, Mass. He has taken a trip to the Mediterranean this summer in preparation for the conducting of the cruise next year.

ALUMNI NOTES.

Four ordinations or installations are among the noteworthy events of our Alumni Field. They are as follows:

1904—Rev. Ernest Graham Guthrie was installed as Pastor of the First Church of Burlington, Vt., on October 6th. Professor Williston Walker preached the Sermon; Rev. P. M. Strayer, 1903, of Rochester, N. Y., delivered the Charge; Rev. S. H. Barnum, 1879, read the Scripture Lesson; Professor Goodrich of the University of Vermont offered prayer; Rev. Edward Hawes delivered the Charge to the People; and the Rev. I. C. Smart offered the Right Hand of Fellowship.

1906—The installation of the Rev. O. E. Maurer took place in the Center Church at New Haven on October 15th. There was present a large company of visiting and invited ministers. The following took part in the service: Prayer by the Moderator, Rev. Dr. Calhoun; Rev. W. I. Maurer, 1909, read the Scripture Lesson; Rev. Dr. G. A. Gordon of Boston preached the Sermon; Professor B. W. Bacon offered the Prayer of Installation; Rev. Dr. Newell Dwight Hillis delivered the Charge to the Pastor; the Charge to the Church was by Dr. R. H. Potter, and the Right Hand of Fellowship was given by Dr. Watson L. Phillips.

1909—Thomas Benjamin Powell was ordained at the Plymouth Church at New Haven, Conn., on September 30th. The following gentlemen assisted at the service: Rev. W. W. Leete, 1880, presided; Rev. Morgan Millar read the Scripture Lesson; Professor B. W. Bacon preached the Sermon; Professor E. L. Curtis gave the Charge; Rev. R. E. Brown, 1904, gave the Right Hand of Fellowship.

1909—Elmer Edwin Burtner was ordained at First Church at Derby on October 12th. Rev. R. G. Clapp, 1903, offered prayer; Rev. Hugh MacCullam read the Scripture Lesson; Professor B. W. Bacon preached the Sermon; Rev. Oscar E. Maurer, 1906, offered the Prayer of Ordination;

Professor Williston Walker delivered the Charge to the Minister; Rev. Roy M. Houghton, 1905, addressed the people; the Right Hand of Fellowship was given by Rev. O. W. Burtner, 1905.

1839—Rev. Henry Hurlburt died on July 12th at Utica, N. Y., where he had made his home for a number of years.

1878—Rev. Malcolm Cameron of Harrison, Ont., Canada, died during the early summer.

1882—Rev. F. H. Viets has accepted a call to Erving, Mass.

1887—Rikizo Nakashima has recently published in Tokyo "The Ethical Theory of Green" and "The Ethical Theory of Sidgwick."

1889—The degree of Doctor of Divinity was conferred on Rev. Arthur S. Phelps at the last commencement of Occidental College, Los Angeles, Cal.

1889—Rev. Henry Stauffer has accepted a call to Menasha, Wis.

1891—Rev. Harry E. Peabody, Pastor of Windsor Avenue Church, Hartford, Conn., has accepted a call to South Church, Chicago, Ill.

Ex-1891—Rev. F. W. Herman is Pastor at Rensselaer, N. Y.

1896—Rev. E. C. Wheeler has accepted the call to the Pilgrim Congregational Church, Tacoma, Wash. He is also Superintendent of the Congregational Church Extension Society. Address, 2802 N. Lawrence Avenue.

Ex-1900—Rev. Geo. N. Edwards has accepted a call to Plymouth Church, Tacoma, Wash.

1902—Rev. Geo. H. Johnson has accepted a Professorship of History at the Case School of Applied Science at Cleveland, O.

1903—Miss Janet N. Harris of New York City was married to Rev. R. G. Clapp at Hartford, Conn. Rev. Ernest F. deF. Miel, Rector of Trinity Church, performed the ceremony.

1904—Rev. Chas. E. Snoke's address is 625 Trenion Avenue, Williamsburg, Penn.

1905—Rev. Ira T. Hawk has accepted the pastorate of the Grand View Church of Kansas City, Kan. Address, 215 N. 14th Street.

1905—Rev. W. H. Wood (Ph.D., 1909) has accepted a professorship in Birmingham College, Birmingham, Ala.

1906—Rev. V. W. Blair is Pastor of the Payne Avenue Church of Christ, North Tonawanda, N. J.

1906—Rev. Jason N. Pierce of the Puritan Congregational Church, Brooklyn, N. Y., has a series of five practical addresses on the Christian life. Mr. Pierce is ready to respond to a limited number of engagements.

From the Graduating Class of 1909 we hear as follows:

L. W. Barclay is Director of the Boys' Work, Madison Square Presbyterian Church House, New York City.

A. W. Budd is Pastor of the Congregational Church at Barrington, R. I.

E. E. Burtner is Pastor of the First Congregational Church, Derby, Conn.

G. W. Campbell has returned for graduate study.

W. L. Ferris is Pastor at Whitneyville, Conn.

W. R. Howell is Pastor of the United Church, Beacon Falls, Conn.

W. H. Longworth is Pastor at Orient, L. I.

H. S. Martin is Pastor at Brookfield, Conn.

W. I. Maurer is at West End Congregational Church, Bridgeport, Conn.

C. R. Watkins has returned for graduate study.

D. R. Wickes is at the University of Chicago for graduate study.

L. A. Wilson is Pastor at Hardwick, Vt.

T. B. Powell is Assistant Pastor of Plymouth Church, New Haven, Conn.

R. A. Hamilton is in the Yale Graduate School.

L. B. Henderson is the Hooker Fellow for 1909-10.

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VOICE

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TEACHERS in schools and colleges have to submit to years of the most exacting training in everything pertaining to their special line of work before receiving an appointment. But the voice, without which they would be helpless, receives little or no attention. It should not be so. The voice, with its wonderful inherent possibilities, is allowed to shift for itself, instead of receiving development corresponding, in some degree at least, to that which has been given to the mind. Vocal culture in its larger sense probably does not belong in the normal or public school curriculum, but the development of the speaking voice should receive the attention it merits. Vocal culture in its larger sense is an art, and can only be profitable to those artistically inclined, hence, probably, only few would benefit by such a course. Development of the speaking voice, however, can be applied with equal profit to all, therefore it would fill a long felt want in all educational institutions if such a course were inaugurated. This truth should be particularly patent to teachers.

Development of the speaking voice must not be confused with vocal culture. Vocal culture implies the highest type of voice development, which is the art of singing. It takes many years of earnest work and study to become an artistic singer. Development of the speaking voice on the other hand is a comparatively simple undertaking, for speech sounds do not cover on an average more than three or four tones in pitch. Besides, very little sustainment of vocal sound is required. In singing, the artist must have perfect mastery over from two to three octaves of tones. As tones go higher, so do they also intrinsically grow more difficult to produce simply in themselves alone. But when words, intervals, time, rhythm, phrasing, long periods of sustainment and an infinite variety of dramatic utterance are added, then one begins to realize what the study of singing involves.

A speaking voice well developed enables the possessor to withstand the stress of its constant use without having to suffer from inconvenience of a tired-out throat. But voices that are wrongly used not only tire the throat, but affect disastrously the whole nervous system. The immediate result is vocal exhaustion; the aftermath is worry and unhappiness. Voices that are wrongly used invariably suffer in quality and frequently become shrill and strained, a condition equally unpleasant to listener and speaker. There can be no question about the attractiveness of a rich and well-modulated voice, and teachers who possess this valuable vocal asset are invariably the more successful. There are teachers who have naturally strong and well-placed voices, but the majority have not. To these I would say that proper placement and development of the speaking voice transforms a situation tormenting to body and soul into one of positive delight.

There is a crying need throughout our country for clear articulation and choice pronouncement of our modern tongue. But there will be little improvement until the study and development of the speaking voice is included among the courses in our public schools. Articulation has to do with the faithful reproduction of the exterior form of the word. Everything else is passed over to the pronunciation for performance. Pronunciation is that which impregnates the word with emotion. In other words the business of articulation is to furnish the form or the intellectual element. Articulation gives distinctness; pronunciation artistic and eloquent utterance. Fine articulation and pronouncement are always associated with fine development of the speech organs. There is no language spoken that is so diverse in form, so rich in phonetics, so capable of revealing the exhaustless treasures of tone within us as the English. The very consonants that so plague us to master have within themselves elements, which, thoroughly understood and properly employed make them factors of the deepest significance in vocal expression. It is this very consonantal situation which makes it imperative that we should improve our vocal resources. The study of the speaking voice necessarily includes the study of breathing in its relationship to vocal sound. Many of the consonantal sounds such as F., S., H., Wh., Th., Sh., cause considerable waste of breath. At the instant of articulating one of these consonantal

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sounds the voice-producing mechanism, the vocal cords, is out of correct adjustment for producing a pure tone. A speaker or singer who understands the relationship of breath to tone uses his breath economically and is therefore able to avoid carrying this waste of breath and incorrect adjustment of the vocal cords into the vowels upon which sustained vocal sound always rests. In other words, he is able to articulate the consonantal sounds quickly and clearly and dwell on the pronunciation with his purest vocal tone. He can do this because he has learned how to make the lungs and the vocal organs work together in harmony.

Voices practically never tire when properly trained.

Natural voices are not necessarily voices that are correctly produced. Unquestionably every voice can be improved. Women's voices particularly should receive careful training. By nature they are rather thin and white and these tonal characteristics are apt to increase rather than diminish with age. Voice cultivation beginning on strict fundamental lines enriches the quality; then temperament added to this develops color, melody and inflection. These are the essential elements in speech which should be encouraged from early childhood, so that their influence will extend along down the years, ultimately becoming permanent in the man.

For the encouragement of those whose voices are weak, I wish to say that a few months of thorough vocal study would bring about decided improvement in the strength and durability of the vocal organs, thus relieving a situation which cannot be other than one of continued anxiety and wretchedness. Development of the voice and a rich, round and elegant English are so closely allied that they are dependent one upon the other. However excellent then the courses may be that are prescribed in the schools to induce correct speech among students, they fail of the best results because the voice proper is given no specific training. The Rev. Newell Dwight Hillis, of New York, is author of the statement that "there is not a seminary in the country where the students are taught perfect mastery of the voice." Mr. Hillis is right.

Singers everywhere are criticized because they do not articulate their words clearly, the reason for this is self-evident: the neglect they suffered at the hands of their early educators. The later in life voice culture begins, the more doubtful will be the results. Students who are now in our normal training schools should have included in their studies the development of the speech organs in order that they may be able to properly direct the children of the present day in the use of their voices.

There is no sound in nature which is so potent a factor in influencing our daily lives as the human voice. When the voice is used in the best possible manner and has been trained to reflect in its tone the best there is within us, it becomes one of the strongest elements in the onward and upward trend of civilization; for under such conditions of employment it voices the soul and who can say that the voice of the soul is not the voice of God?

This article has fallen short of its purpose if it has failed to show that development of the voice aims at something more than the attainment of merely an æsthetic accomplishment. Development of the voice when undertaken on the broadest possible lines and understood in all its relations to life, health and happiness becomes a matter of profound significance and of far-reaching benefit to all humanity.

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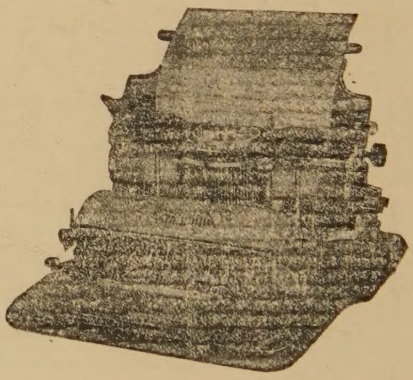

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